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men and measures and of fundamental problems be found. This result has been obtained by the ruthless cutting down of all minor details and happenings. An excellent index makes all topics readily accessible. Well-chosen references accompany each chapter. The maps are admirably conceived. S. L. W.

DIE ENTWICKELUNG DES CHRISTENTUMS ZUR UNIVERSAL-RELIGION.
Von Professor Dr. Karl Beth. Verlag von Quelle und Meyer in Leipzig.

A religion that is based entirely on an individual and a historical movement can scarcely become a world-religion; it can only remain one of various religions, each of which had its own particular occasion and its own particular prophet. Professor Beth contends that the doctrine of a God-man living two thousand years ago a life which is to furnish a complete and exact model for Christians of all time, can lead only to stagnation, as infallibly as does the dogma of a book traced by God's hand for one age and people, and yet to be accepted by all ages and people as adequate and infallible. But he finds in the record of Christ's life the beginnings of a movement which should in time reach and save the entire world, by putting the entire world into the right relation to God. The Christian religion is preëminently the religion of this world, the religion that marries faith with life. The workaday world is full of suffering and evil, but Christ saw, as no one else had seen, that evil is a part of the divine plan, not to be avoided or ignored, but met and conquered, and thus made a means to the development of character. Christ specifically denied the cause and effect connection as sin and suffering, and thus affirmed the possibility of virtue which is prompted by no idea of reward or punishment,—of the only virtue which deserves the name. By thus solving the knottiest problem of life, and in addition promulgating a universalistic moral code, he did what no one had done before him and no one will ever need to do again. He laid the foundation for the world-religion.

But the adherents of this faith must remember that Christ, or the Christian world as a whole, has not received all of revelation, but that revelation is progressive and widely distributed.

Christianity can never become the world-religion which it is so well fitted to be, until particularistic dogma and sectarian intolerance have disappeared. This is Professor Beth's position, a position which is certainly entitled to a respectful hearing, and which is set forth with characteristic German thoroughness in a close-reasoned volume of several hundred pages, a volume which becomes incidentally a fairly comprehensive history of Christian thought, quite as much an informative work as a statement of religious opinion.

ROY TEMPLE HOUSE.

THE OUTLOOK FOR RELIGION. By George Richmond Grose, President De Pauw University. New York: Eaton & Mains.

This little book of 137 pages discusses in clear, captivating, forcible style vital issues of the day; The Present Standing of Faith; The Present-day Use of the Bible; Teaching Religion; The Authority of Christ; The Mission of the Prophet of God; The Preaching for the Times; The Supreme Issue; The Apostolic Task and its Reaction. The author shows that religion is a factor which science has to reckon with; that in spite of investigation and discovery and mental bewilderment, faith is not imperiled. A careful reading of this book, so fresh, so cogent in argument, and so optimistic in tone, is recommended to every minister and to every layman.

R. H. H.

SCHLEIERMACHER: A CRITICAL AND HISTORICAL STUDY. By W. B. Selbie. New York: E. P. Dutton & Company. \$2.25.

Although the importance of Schleiermacher has been fully recognized by students of religious thought in America and in England, his work is only accessible in casual selections or condensations. There was a place for a systematic treatment, and in Dr. Selbie's appreciation an admirable and closely written account of Schleiermacher's system and influence is presented in such a way that the general reader, who would be repelled by purely theological and philosophical technicality, can understand why Schleiermacher is associated with modern movements in theological speculation. The great teacher's character was inspiring, yet among his disciples there was no feeling of